





Fabian Bachrach

His Excellency
THE MOST REVEREND RICHARD JAMES CUSHING
Archbishop of Boston



His Excellency
THE MOST REVEREND CHRISTOPHER JOSEPH WELDON
Bishop of Springfield

ELMS COLLEGE ARCHIVES
291 SPRINGFIELD ST.
CHICOPEE, MA 01013-2839



Solemn Installation

OF

HIS EXCELLENCY

The Most Reverend

CHRISTOPHER JOSEPH WELDON

as

BISHOP OF SPRINGFIELD

by

HIS EXCELLENCY

The Most Reverend

RICHARD JAMES CUSHING

Archbishop of Boston



CATHEDRAL OF ST. MICHAEL

Springfield, Massachusetts

MARCH THE TWENTY-EIGHT
NINETEEN HUNDRED AND FIFTY





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Springfield Diocese

The four western counties of Massachusetts — Hampden, Hampshire, Franklin and Berkshire — which constitute the Diocese of Springfield, are located in the foothills of the White Mountains and of the Green Mountains, and in two river valleys — the Connecticut and the Housatonic. Until the erection of the Diocese of Worcester on March 7, 1950, the County of Worcester was also included in the Diocese of Springfield.

The topography of the diocese has had an important part in shaping its history. The early industries used the water power of the rivers, and farms made good use of the fertile soil of the hills and valleys. With the industrial revolution came the expansion of the mills and the extension of railways and water-routes. In God's Providence these opportunities for employment and economic and social security, joined with difficulties in mother countries such as famine in Ireland, persecution in Poland, evacuation of the Evangeline country, brought large numbers of Catholics to an area where during colonial days their presence was legally proscribed. We are now blessed by having side by side here in the unity of God's family, children of many nationalities, French, Polish, Irish, Lithuanian, Italian, Ukranian, English, Slovak, Syrian, Portugese, German and others.

The principal population centers of the Diocese of Springfield, as presently constituted, are Springfield, Chicopee, Holyoke, Northampton, Westfield, Greenfield, North Adams and Pittsfield. Holyoke's development is largely due to its utilization of the power in the Connecticut River. Greenfield and North Adams trace their growth to the extension of the Boston and Maine Railroad, which drives its course under Hoosac Mountain. Pittsfield expanded as a result of the discovery, made at Great Barrington and there, of the alternating electrical current and the consequent development of electrical works. Springfield, Westfield and Chicopee draw their strength mostly from the urbanization which follows the enlargement of mills and factories.

Five years ago the Diocese of Springfield celebrated the diamond jubilee of its erection by Pope Pius IX. When it was set off from the Diocese of Boston in 1870, it numbered 32 parishes and 33 outlying missions, and its one hundred thousand Catholics were cared for by 45 diocesan clergy and six Jesuits. Today its diocesan





clergy, numbering 285, labor in 122 parishes and 18 missions, while 133 of the regular clergy function in parish and classroom.



During the eighty years of its life the Diocese of Springfield has been administered by three Bishops — Most Reverend Patrick Thomas O'Reilly, 1870-1892; Most Reverend Thomas Daniel Beaven, 1892-1920; and Most Reverend Thomas Mary O'Leary, 1921-1949. During those years seven of its diocesan clergy were called by the Holy Father to be bishops, two to Springfield and one each to Los Angeles, Sioux City, Fall River, Burlington and Providence. In addition two of its native sons who were priests elsewhere were elevated to the Episcopacy, one to Baker City and one to Raleigh.

The episcopacy of Bishop O'Reilly was one of pioneering, i.e. establishing and strengthening parishes, and beginning works of education and charity. The days of Bishop Beaven saw a rapid expansion of these activities, with remarkable success in meeting the needs of the moment and in providing for the future. The administration of Bishop O'Leary developed further the rich resources of personnel and material in the diocese, to bring to great fruition the works of earlier days, and to go on to additional achievements in the varied fields of what we know today as the Catholic Action Program.

The Diocese of Springfield has ever striven towards the ideal of providing Catholic education for all its children from primary grades through college. This tradition goes back to the days when this whole area was still part of the Boston Diocese and the almost legendary figure of Father James Fitton was tending the flock there. In those early days Father Fitton had a part in starting Holy Cross College in Worcester, and the Sisters of Notre Dame de Namur were teaching in the parish school in Chicopee. Since then there have come to swell the ranks of zealous teachers the Sisters of St. Joseph, Sisters of Providence, Sisters of St. Anne, Sisters of the Presentation of Mary, Sisters of the Holy Family, Franciscan Sisters, Daughters of Mercy, Sisters of the Assumption, Venerini Sisters, Faithful Companions of Jesus, Holy Cross Sisters, Daughters of the Holy Ghost, Felician Sisters, Sisters of the Immaculate Conception and Sisters of Nazareth. For a while in its early history the diocese was also blessed by having a school under the Christian Brothers.

Our Lady of the Elms, the diocesan college for women established by Bishop O'Leary; the Franciscan Seminary of St. Hyacinth; the novitiates of the Jesuits, Passionists, Stigmatini Fathers and the





Fathers of Mercy; and several academies give the diocese a deservedly high place in the annals of American Catholic education. Today there are 26,074 children in our 12 high schools and 54 grammar schools.



The need of every diocese for the prayer of contemplatives is met by the Passionist Monastery and the Dominican Monastery, both in West Springfield. At the former, men may make retreats at the Bishop O'Leary Retreat House, and at the latter, days of recollection are given for laywomen. In the Dominican Monastery the Sisters maintain a perpetual vigil of adoration before the Blessed Sacrament.

The Catholic Press, the necessary adjunct of both pulpit and school, has in the official organ of the diocese, *The Catholic Mirror*, now in its 30th year of publication, admittedly the finest diocesan monthly magazine in the country today.

In the field of Catholic Social Action the prominent part is played by the Sisters of Providence and the Sisters of the Good Shepherd. The four diocesan hospitals cared for over 42,000 patients in 1949. The two diocesan homes for the aged sheltered 129 men and women. The three diocesan orphanages and infant asylums were home to 330 infants and children.

The fact that Bishop O'Leary ordained nearly 600 priests and gave the religious habit to nearly 1200 nuns indicates that vocations flourish. The zeal of the diocese for the preservation and propagation of the Faith is clear when one notes that one-third of the priests ordained by Bishop O'Leary were for other dioceses or orders. Every ordination and profession season finds sons and daughters of Springfield going beyond the confines of the diocese and being missioned to other parts of the United States, and to practically every section of the globe. For years the Diocese of Springfield led the country in the number of ordinary members of the Society for the Propagation of the Faith, and last year it was fourth among all the archdioceses and dioceses of the United States in its contributions to the Indian and Negro Missions.

This, then, is the diocese to which the Most Reverend Christopher Joseph Weldon comes as fourth Bishop. May this work of Christ, so well begun and so effectively carried on by zealous, self-sacrificing, generous-hearted bishops, priests, religious and faithful, continue under God's grace to flourish and prosper in the Diocese of Springfield.







Christopher Joseph Weldon

FOURTH BISHOP OF SPRINGFIELD

Born September 6, 1905, third of six children of Mrs. Mary (Dwyer) Weldon and the late Patrick Weldon, in the Bronx, New York City. Baptized in St. Augustine's Church, received First Holy Communion and Confirmation in St. Luke's Church, in the Bronx.

Graduated from Public School 29, the Bronx, in 1918. Made his high school and classical course at Petit Séminaire, Montreal, Canada. Entered St. Joseph's Seminary, Dunwoodie, Yonkers, in the fall of 1924 for philosophy and theology.

Ordained to the Holy Priesthood September 21, 1929 by His Eminence, Patrick Cardinal Hayes, in St. Patrick's Cathedral, New York. Post-graduate studies in philosophy at Catholic University, Washington, D. C.

Assistant-priest at St. John's Church, White Plains, N. Y., and St. Francis' Church, Mount Kisco, N. Y. Spiritual director of Newman School for Boys, Lakewood, N. J., 1931-1935. In 1935, assistant at St. John Chrysostom's Church, the Bronx. Assigned as parochial assistant to Rt. Rev. Monsignor Robert F. Keegan at Blessed Sacrament Church, Manhattan in 1936, he served for six years under the prelate whom he was later to succeed as Archdiocesan Director of Catholic Charities.



Commissioned a Lieutenant (Junior Grade) in the United States Naval Reserve, in January 1942, he served as Chaplain at the Newport Naval Training Station, and at the Quonset Point Naval Air Station in Rhode Island; on the aircraft carrier, U.S.S. Guadalcanal; and at the Naval Operating Base, Norfolk, Va., leaving active duty with the rank of Lieutenant Commander in 1946.

Appointed Assistant Director of Catholic Charities by His Eminence, Francis Cardinal Spellman in March 1947; and Director in December of the same year; and Consultor of the Archdiocese in 1949.

Named Papal Chamberlain in 1947 and Domestic Prelate in December 1948, by His Holiness Pope Pius XII.

Appointed fourth Bishop of Springfield, February 1, 1950; consecrated March 24, 1950 at St. Patrick's Cathedral, New York City by Francis Cardinal Spellman, Archbishop of New York, with The Most Reverend Richard James Cushing, Archbishop of Boston, and The Most Reverend Stephen Joseph Donahue, Auxiliary Bishop of New York as co-consecrators.

Solemn enthronement March 28, 1950, His Excellency, Most Reverend Richard James Cushing, Archbishop of Boston, presiding.





Officers

HIS EXCELLENCY, THE MOST REVEREND
RICHARD JAMES CUSHING
Archbishop of Boston
Officiating and Preaching



Assistant Priest

RIGHT REVEREND WALTER J. FURLONG, LL.D.

Assistant Deacons

VERY REV. ANACLETE KACZMAREK, O.M.C.

REVEREND PATRICK DOWD, S.T.D.

Master of Ceremonies

REVEREND FREDERICK R. McMANUS

Metropolitan Cross Bearer

REVEREND LEO C. SHEA

Book Bearer

REVEREND FRANCIS A. O'CONNOR

Bugia Bearer

REVEREND JOHN J. SCANLON



FOR THE INSTALLATION

Administrator

RIGHT REVEREND JOHN P. PHELAN, P.A.

Rector of Cathedral

REVEREND JOHN T. MACPHERSON

Notary

REVEREND JOHN F. HARRINGTON, J.C.L.



Master of Ceremonies at Door

REVEREND ROBERT T. SULLIVAN

Holy Water Bearer

REVEREND JOSEPH NOVOROLSKY





Officers of the Mass

HIS EXCELLENCY, THE MOST REVEREND
CHRISTOPHER JOSEPH WELDON
Bishop of Springfield
Celebrant



Assistant Priest
RIGHT REVEREND JOHN P. PHELAN, P.A.

First Assistant Deacon
VERY REVEREND GEORGE A. SHEA, S.T.D., Ph.D.

Second Assistant Deacon
REVEREND JAMES W. CASEY



Deacon
REVEREND SYLVIO J. DESAUTELS, J.C.D.



Subdeacon
REVEREND JOSEPH STANCZYK

Master of Ceremonies
REVEREND TIMOTHY J. CHAMPOUX, J.C.D.

Assistant Masters of Ceremonies
REVEREND JOHN F. HARRINGTON, J.C.L.
REVEREND JOSEPH I. JOHNSON, J.C.D.
REVEREND TIMOTHY J. LEARY
REVEREND ROBERT L. STAFFORD, S.T.D.

Processional Cross Bearer
REVEREND JOHN H. FREEL





Officers of the Mass

Mitre Bearer

REVEREND JOHN P. DONAHUE

Crosier Bearer

REVEREND JOHN F. MIECHKOWSKI

Book Bearer

REVEREND AUGUSTINE B. AUGÉ

Bugia Bearer

REVEREND JOHN R. WOLOHAN

Gremial Bearer

REVEREND LADISLAUS SIEMASZKO

First Acolyte

REVEREND FRANCIS A. POWERS

Second Acolyte

REVEREND LADISLAUS RYS

Censer Bearers

REVEREND JAMES A. LAHEY

REVEREND ROGER VIAU

Torch Bearers

REVEREND GEORGE L. BRUNELLE

REVEREND HENRY F. FINNEGAN

REVEREND WILLIAM H. MCAULIFF

REVEREND WILLIAM P. CONNOR

REVEREND WILLIAM F. DUFRESNE

REVEREND J. ANDREW GRADY

REVEREND JOSEPH A. SCOTT

REVEREND ALOYSIUS BUDNIK





The Ceremonies

The Cathedral is the chief church in a diocese precisely because in it is erected the permanent seat of the Bishop's authority, properly referred to in the Latin language as the *cathedra*.

From this throne or *cathedra* the Bishop offers the Divine Liturgy, rules and teaches his people. The throne is the sign of the Bishop's teaching and governing authority, as the holy Altar is the sign of his sacrificial office.

In the ceremonial reception of the Bishop, the "installation" or "enthronement," the prelate whom the Holy Father has named to govern the diocese as chief shepherd takes physical possession of the throne of the Cathedral. From this moment the accession of the Bishop is a public fact.

The Cathedral, the holy house of the Bishop, is the center and source of Christian life, like the parish church. In fact, every Catholic has two churches of his own — his parish church and his Cathedral. From the Baptismal Font of the parish — blessed with Holy Oils consecrated by the Bishop in the Cathedral — the faithful are born to life in Christ. On the parish Altar — consecrated by the Bishop with Sacred Chrism from the Cathedral — the priest and people of Christ offer worship to God and from that Altar receive the Bread of Life. And the power and authority of the parish priest is received in the Sacrament of Holy Orders, conferred in the Cathedral by the Bishop. Thus the Cathedral is the mark of the union of the Bishop and the priests and the faithful of Christ.

The Solemn Entry

When the procession of the clergy enters the Cathedral, the Most Reverend Archbishop of Boston, who will install the new Bishop of Springfield, is met by representatives of the Diocese and the Cathedral. He reverently kisses a crucifix presented to him, takes Holy Water, offers it to the Bishop, and sprinkles those about him. Finally the Archbishop is ceremonially incensed, and the procession continues into the Cathedral, while the Choir sings the *Ecce Sacerdos Magnus*. The Bishop is vested in white cope and mitre. The Archbishop is preceded by the bearer of the Metropolitan Cross and wears the *cappa magna* — two symbols of his rank and authority as Metropolitan, chief of the bishops of the ecclesiastical province of New England.





Ecce Sacerdos Magnus

As the Bishop and Archbishop enter the Cathedral, the Choir sings the Responsory, "Ecce Sacerdos Magnus," traditional hymn of welcome and greeting to the Bishop.

Behold the High Priest whose life has been pleasing to God.
Therefore hath the Lord promised him greatness among his people.

The Lord hath given him the blessing of all peoples and hath confirmed his covenant upon his head.

Therefore hath the Lord promised him greatness among his people.

Glory be to the Father, and to the Son, and to the Holy Ghost.
Therefore hath the Lord promised him greatness among his people.

After adoring the Most Holy Eucharist at the Altar of the Blessed Sacrament, the Archbishop and Bishop proceed to the sanctuary. They salute the High Altar, the Most Reverend Archbishop goes to his throne erected on the Epistle side, and the Most Reverend Bishop goes to the faldstool or seat prepared for him, also on the Epistle side.

Reading of the Papal Documents

The Notary now goes to the pulpit and reads the documents from the Apostolic See in which the Holy Father, Pius XII, by Divine Providence Pope, appoints the Most Reverend Christopher Joseph Weldon the fourth Bishop of the Diocese.





Apostolic Letters

*PIUS THE BISHOP,
SERVANT OF THE SERVANTS OF GOD.*

To Our beloved son, Christopher Joseph Weldon, Our Domestic Prelate and Director of the Catholic Charities of the Archdiocese of New York, chosen as Bishop of the Cathedral Church of Springfield, health and apostolic blessing!

The office of the Supreme Apostolate, whereby We have the care of the entire Christian world, entrusted by the Eternal Prince of Shepherds to Us in Our lowliness, lays upon us the grave obligation of exercising the utmost diligence to the end that there be appointed to any vacant Church such a prelate as possesses the knowledge and the ability fruitfully to nourish, tend and govern the flock of the Lord entrusted to him.

Wherefore inasmuch as the Cathedral Church of Springfield, a Suffragan of the Metropolitan Church of Boston, presently unoccupied through the death of its Bishop, Thomas Mary O'Leary, of blessed memory, and given different boundaries in accordance with the Apostolic Letters "Ad animarum bonum" issued by Us on the fourteenth day of this month, now is to be assigned a new Shepherd. We, after having taken counsel with Our Venerable Brothers, the Cardinals of the Holy Roman Church placed over the Sacred Consistorial Congregation, by virtue of Our Apostolic Authority do now appoint You to that Church and set You in charge thereof as its Bishop and Shepherd. Moreover, We do hereby entrust to You the total care, direction and administration of this Church in all matters both spiritual and temporal together with all the rights and privileges, the responsibilities and obligations inherent in this pastoral office.

It is Our desire, however, that before receiving episcopal consecration, You be required to make in the presence of any Catholic Bishop whom You may select, provided he be in the favor of and in communion with the Apostolic See, a Profession of Catholic Faith, and to take the prescribed oaths according to the established forms. You shall further be obliged to transmit copies of the aforementioned forms, bearing your signature and seal as well as those of the aforementioned Bishop, as promptly as possible to the Sacred Consistorial Congregation.



Furthermore, in consideration of your greater convenience, We do allow that You may freely and lawfully be consecrated a Bishop outside the City of Rome, by a Catholic Bishop of your choice, with the assistance of two other Catholic Bishops, provided all concerned be in the favor of, and in communion with, the Apostolic See. Therefore, by these same Letters, We do entrust to the Venerable Brother Bishop, whom you will have chosen, the duty and the mandate of conferring episcopal consecration on You.

But we do strictly enjoin that unless you will have previously made the Profession of Faith and will have taken the oaths here-inbefore mentioned, You shall neither dare to receive consecration nor shall the Bishop whom You will have selected, confer it on You, under sanction of the penalties prescribed by law, should this Our injunction be contravened.

We have indeed the steadfast hope and confidence that with the strong and gracious right hand of the Lord assisting You, the Church of Springfield through your apostolic diligence and tireless zeal may be so guided that it will constantly flourish both spiritually and temporally in the days to come.

Given at Rome from St. Peter's, in the Year of Our Lord One Thousand Nine Hundred Fifty, on the Twenty-eighth day of January in the Eleventh Year of Our Pontificate. — A.L. —

For the Chancellor of the Holy Roman Church

✠ F. CARDINAL MARCHETTI-SELVAGGIANI

Dean of the Sacred College

ALFREDO LIBERATI,

Assistant Apostolic Chancery

LUDWIG KAAS, *Apostolic Prothonotary*

ALBERTO SERAFINI, *Apostolic Prothonotary*

A. MARINI, *Apostolic Scrivener*

Registered in the Apostolic Chancery
Volume LXXVIII, No. 83

Dispatched on the Twenty-first day of February,
the Eleventh Year of the Pontificate

ALFREDO MARINI,
Keeper of the Seal.



Apostolic Letters

*PIUS THE BISHOP,
SERVANT OF THE SERVANTS OF GOD.*

To Our beloved sons, the Clergy and the People of the City and the Diocese of Springfield, health and apostolic blessing!

Today, after having taken counsel with Our venerable Brothers, the Cardinals of the Holy Roman Church placed over the Sacred Consistorial Congregation, to your Cathedral Church, presently deprived of its Shepherd, We have appointed, by virtue of Our Apostolic Authority, Our beloved Son, Christopher Joseph Weldon, Our Domestic Prelate and Director of The Catholic Charities of the Archdiocese of New York and We have set him in charge of that Church as its Bishop and Shepherd.

By means of these Our letters We do inform you of this fact and We do admonish you in the Lord that you receive devoutly the aforementioned Christopher, designated your Bishop, as the father and shepherd of your souls; that you show him due honor; that you obey his salutary mandates and admonitions so that both he and you may rejoice: he in having found in you devoted children and you, in him a kindly father.

Moreover, it is Our wish that through the care and good offices of the Ordinary who now rules your Diocese, these Our letters be read publicly from the pulpit of the Cathedral Church on the first feast day of precept occurring after the receipt of these letters.

Given at Rome from Saint Peter's, in the Year of Our Lord, One Thousand Nine Hundred Fifty, on the Twenty-eighth day of the month of January, the Eleventh Year of Our Pontificate. — A.L. —

For the Chancellor of the Holy Roman Church

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The Prayer for the Bishop

At the conclusion of the reading of the Papal Documents all kneel, the Bishop at the faldstool before the Altar. The Administrator goes up to the Altar and chants the following versicles and Prayer for the Bishop, the Choir making the responses.

- V.* Look down, O God, our Protector.
R. And look on the face of Thine anointed.
V. Lord, preserve Thy servant.
R. Who puts his trust in Thee.
V. Send help to him, Lord, from Thy holy place.
R. And from Sion be his protection.
V. Let not the enemy prevail against him.
R. Nor the son of iniquity have power to harm him.
V. Lord, hear my prayer.
R. And let my voice come unto Thee.
V. The Lord be with you.
R. And with your spirit.

LET US PRAY.

O God, Thou pastor and ruler of the faithful, look favorably upon Thy servant Christopher, whom Thou hast been pleased to appoint chief shepherd of the Church of Springfield. Enable him to further by his teaching and example the salvation of those over whom he is placed, so that, with the flock entrusted to his care, he may attain life everlasting: through Christ our Lord. *R.* Amen.





Prayer to Saint Michael

The Choir sings an Antiphon, versicle and response, in honor of Saint Michael, the Titular Saint of this Cathedral Church. The Bishop ascends the steps, kisses the Altar reverently, and sings the Prayer of Saint Michael.

Antiphon

O most glorious Prince, Michael the Archangel, be mindful of us: here and everywhere pray to the Son of God for us.

V. In the sight of the Angels, I will sing unto Thee, O my God.

R. I will worship toward Thy holy temple, and I will give glory to Thy Name.

LET US PRAY.

O God, Who in wondrous order providest ministries both of Angels and of men: grant in Thy mercy, that those who ever stand before Thy face and minister to Thee in heaven, may also guard our lives upon earth: through Christ our Lord. *R.* Amen.

The Solemn Enthronement

After this Prayer to Saint Michael, the Bishop descends to the floor and is met by the Most Reverend Archbishop and the Administrator, who conduct him to the throne on the Gospel side of the sanctuary, the CATHEDRA of the Diocese of Springfield, the seat of the teaching and ruling authority which is henceforth to be his. The Archbishop seats the Bishop on the throne and places in his left hand the Crozier, symbol of the pastoral office. Archbishop Cushing has now formally enthroned and installed Bishop Weldon as fourth Bishop of Springfield.

Solemn Blessing

The Bishop rises and gives his first Solemn Blessing as Bishop of Springfield.

V. May the Name of the Lord be praised.

R. From this time on forever.

V. Our help is in the Name of the Lord.

R. Who made heaven and earth.

May Almighty God bless you, the Father, the Son, and the Holy Ghost. *R.* Amen.





The Te Deum

As soon as the Bishop has given his solemn Blessing, the Archbishop intones the Te Deum, glad hymn of praise and thanksgiving to God. The Clergy sing the following verses, expressive of the gratitude of all to Almighty God for the great grace of this day.

We praise Thee, O God, we proclaim Thee Lord.
All the earth worships Thee, the Father everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein
To Thee the Cherubim and Seraphim cry out continually:
Holy, Holy, Holy, Lord God of hosts.
Heaven and earth are full of the majesty of Thy glory.
The glorious company of the Apostles praises Thee:
The goodly fellowship of the Prophets praises Thee:
The white-robed army of Martyrs praises Thee:
The holy Church throughout the world proclaims Thee:
The Father of infinite majesty:
Thine adorable, true, and only Son:
And the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man, Thou didst not
disdain the Virgin's womb.
When Thou hadst overcome the sharpness of death, Thou didst
open the kingdom of Heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that Thou shalt come to be the Judge.

(All kneel for the singing of the following verse)

We therefore pray Thee, help Thy servants whom Thou hast
redeemed with Thy Precious Blood.
Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people, and bless Thine inheritance.
And govern them, and lift them up forever.
Day by day we pay Thee honor:
And we worship Thy Name for ever, and for ever and ever.
Be pleased, Lord, this day, to keep us from sin.
Have mercy on us, Lord, have mercy on us.
Lord, let Thy mercy be upon us, as we have hoped in Thee.
Lord, in Thee have I trusted: let me never be confounded.





The Obedience

While the Te Deum is being sung, the priests of the Diocese of Springfield come from their places in the Cathedral to kiss the ring on the Bishop's right hand, the ring which is the symbol of the wedding of the Bishop to his diocese and a sign of the union of Christ and His Church. Their action, called "The Obedience," indicates their promise of obedience and reverence to Bishop Weldon and to his successors in the See of Springfield.

Concluding Prayers

At the conclusion of the Te Deum, the Archbishop sings the following versicles and Prayers, and the Clergy make the responses, while all kneel.

V. Blessed art Thou, O Lord, the God of our fathers.

R. And worthy to be glorified forever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and exalt Him forever.

V. Blessed art Thou, Lord, in the firmament of heaven.

R. And worthy to be praised, and glorified, and exalted forever.

V. Bless the Lord, my soul.

R. And forget not all His benefits.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with your spirit.





LET US PRAY.

God, Whose mercies are without number and the treasure of Whose goodness is infinite, we give thanks to Thy most holy majesty for the gifts bestowed upon us, always asking Thy clemency that as Thou grantest the petitions of those who seek Thee, Thou wilt never forsake them but wilt prepare them for rewards to come.

God, Who didst teach the faithful by sending the light of the Holy Spirit into their hearts, grant that, by the gift of that Spirit, right judgment may be ours, and that we may ever find joy in His comfort.

God, Who permittest none who trust in Thee to be too much afflicted, but dost give a kind ear to their prayers, we give Thee thanks for having heard our prayers and promises, and we humbly pray Thee that we may always be protected from all troubles: through Jesus Christ, Thy Son, our Lord, Who lives and rules with Thee, God, in the unity of the Holy Spirit, world without end.
R. Amen.





Solemn Pontifical Mass

Feast of Saint John Capistran

At the conclusion of the ceremonies of formal reception and installation, the Bishop prepares for the celebration of the Holy Sacrifice of the Mass, offering Sacrifice to God for the first time in his Cathedral Church. First his cope is removed and then he vests for Mass, putting on the pontifical buskins and sandals and vesting in tunicle, dalmatic, gloves, and chasuble (symbolic of the fullness of the Priesthood which is his). Thus prepared, he approaches the Altar with his assistants and Mass begins.

During the Mass the Most Reverend Archbishop assists at his throne on the Epistle side. After the Sanctus he comes to the middle of the sanctuary and kneels there during the Consecration.

The Solemn Pontifical Mass today is that of St. John Capistran, whose feastday it is. St. John was a Franciscan missionary and Papal Legate of the fifteenth century, who travelled far and wide, spreading the Gospel of Christ and carrying out the Pope's directives in Italy, Bavaria, Poland, Saxony and Hungary.

The Beginning of the Mass

(Said by the Celebrant and Ministers)

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PSALM 42

C. I will go unto the altar of God. R. To God Who giveth joy to my youth.

C. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man. R. For Thou art God, my strength: why hast Thou cast me off? And why do I go sorrowful, while the enemy afflicteth me?

C. Send forth Thy light and Thy truth; they have conducted me and brought me unto Thy holy hill, and unto Thy tabernacles. R. And I will go unto the altar of God: to God Who giveth joy to my youth.





C. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?
R. Hope in God, for I will still give praise to Him, the salvation of my countenance, and my God.

C. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

C. I will go unto the altar of God. R. To God Who giveth joy to my youth.

C. Our help is in the name of the Lord. R. Who made heaven and earth.

(The Celebrant makes his public confession)

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord, our God for me.

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. Amen.

(The Ministers make their public confession)

C. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. R. Amen.

C. May the Almighty and Merciful Lord grant us pardon, absolution and remission of our sins. R. Amen.

C. Thou wilt turn, O God and bring us to life. R. And Thy people shall rejoice in Thee.

C. Show us, O Lord, Thy mercy. R. And grant us Thy salvation.

C. O Lord, hear my prayer. R. And let my cry come unto Thee.

C. The Lord be with you. R. And with your spirit.

C. Let us pray. Take away from us, we beseech Thee, O Lord,





our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

(Kissing the altar, the Celebrant says)

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

(The Celebrant kisses the book of the Gospels and blesses the incense, which he puts in the thurible, saying)

Be thou blessed, by Him in Whose honor thou art about to burn.

(Having incensed the altar, the Celebrant is incensed by the deacon, and then goes to the throne)

The Introit

(Sung by the Choir)

HABACUC 3, 3

I will rejoice in the Lord: and I will joy in God my Jesus: the Lord God is my strength.

PSALM 80, 2

Rejoice to God our helper: sing aloud to the God of Jacob. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will rejoice in the Lord: and I will joy in God my Jesus: the Lord God is my strength.

The Kyrie

(Sung by the Choir)

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.





The Gloria

(Intoned by the Celebrant at the Throne and sung by the Choir)

Glory be to God in the highest, and on earth peace to men of good will.

We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty.

O Lord, only begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us.

For Thou alone art holy. Thou alone art the Lord. Thou alone, O Jesus Christ, art most high.

With the Holy Ghost, in the glory of God the Father. Amen.





The Prayer

(Sung by the Celebrant at the Throne)

V. Peace be with you.

R. And with your spirit.

LET US PRAY.

O God, Who through Blessed John didst cause Thy faithful to triumph over the enemies of the cross in the power of the Most Holy Name of Jesus: grant, we beseech Thee, that by his intercession we may overcome the snares of our spiritual enemies, and deserve to receive from Thee the crown of righteousness: through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, God, in the unity of the Holy Ghost, world without end.

R. Amen.

*(After the Prayer of Saint John Capistran, the Celebrant sings
the Prayer of the Tuesday after Passion Sunday)*

LET US PRAY.

May our fasts be acceptable to Thee, O Lord, and expiate our sins; may they make us worthy of Thy grace, and lead us unto life everlasting: through our Lord, Jesus Christ, Thy Son, Who liveth and reigneth with Thee, God, in the unity of the Holy Ghost, for ever and ever.

R. Amen.





The Epistle

(Sung by the Subdeacon)

WISDOM 10, 10-14

Lesson from the Book of Wisdom

The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. He forsook not the just when he was sold, but delivered him from sinners: He went down with him into the pit, and in bands he left him not.

R. Thanks be to God.

The Gradual and Tract

(Sung by the Choir)

PSALM 21, 24-25

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him! *V.* Let all the seed of Israel fear Him; because He hath not slighted nor despised the supplication of the poor man.

EXODUS 15, 2-3

The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. *V.* The Lord is a man of war, Almighty is His Name. *V.* The Lord Who breaketh battles: the Lord is His Name.





The Gospel

(Sung by the Deacon, after he has taken the Book of Gospels from the altar and has been blessed by the Celebrant)

Cleanse my heart and my lips, O Almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias, and vouchsafe in Thy loving kindness, so to purify me that I may be enabled worthily to announce Thy Holy Gospel, through Christ our Lord, Amen.

Pray, Sire, a blessing

R. The Lord be in thy heart and on thy lips, that you may worthily and becomingly announce His Gospel, Amen.

LUKE 9, 1-6

V. The Lord be with you.

R. And with your spirit.

The Continuation of the Holy Gospel according to Luke.

R. Glory be to Thee, Lord.

At that time, Jesus calling together the twelve apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money, neither have two coats: and whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns; preaching the gospel; and healing everywhere.

R. Praise be to Thee, O Christ.

(The Gospel being finished, the deacon kneels. The Celebrant kisses the book, and says:)

By the words of the Gospel may our sins be blotted out.





The Sermon

HIS EXCELLENCY

THE MOST REVEREND

RICHARD JAMES CUSHING


Archbishop of Boston



The text of His Excellency's sermon is taken from the First Epistle to Timothy 4, 11-12 and the Second Epistle to Timothy 2, 3:

These things command and teach. Let no man despise thy youth, but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity.

Labor as a good soldier of Jesus Christ.





The Creed

(Intoned by the Celebrant at the Throne, and sung by the Choir)

I believe in one God, the Almighty Father, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten, not made, of one substance with the Father; through Whom all things were made. He for us men, and for our salvation, came down from heaven.

*And was incarnate by the Holy Ghost from the Virgin Mary;
and was made man.*

He was also crucified for our sake under Pontius Pilate: suffered, and was buried. And the third day He rose again according to the scriptures. And He ascended into heaven, and is seated at the right hand of the Father. He shall come again with glory to judge the living and the dead; and of his reign there shall be no end.

I believe, too, in the Holy Ghost, the Lord and life-giver, Who proceeds from the Father and the Son; Who together with the Father and the Son is adored and glorified; Who spoke through the prophets.

And I believe in one holy, Catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. And I look forward to the resurrection of the dead, and the life of the world to come. Amen.





The Offertory

(Begun by the Celebrant)

V. The Lord be with you.

R. And with your spirit.

LET US PRAY.

OFFERTORY VERSE

(Sung by the Choir)

ECCLESIASTICUS 46, 5

He called upon the Most High Sovereign while he assaulted the enemies on every side, and the great and holy Lord heard him.

(Offering the bread on the paten, the Celebrant says silently)

Accept, O Holy Father, Almighty and Eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my own countless sins, offenses and negligences, and for all here present; as also for all faithful Christians, living and dead, that it may avail both me and them unto salvation for life everlasting. Amen.

(After the wine and a few drops of water have been put in the chalice)

O God, Who in a marvelous manner didst create and ennoble human nature, and still more marvelously hast renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord: Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.





(The Celebrant offers the chalice)

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency; that it may rise up in the sight of Thy divine majesty as a sweet savor, for our own salvation and for that of the whole world. Amen.

In a humble spirit and a contrite heart, may we be received by Thee, O Lord, and may our sacrifice so be offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

Come, Thou Who makest holy, Almighty and Eternal God, and bless this sacrifice prepared for Thy Holy Name.

The Incensing of the Offerings and the Faithful

May the Lord, by the intercession of Blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odor of sweetness, through Christ our Lord. Amen.

May this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Let my prayer, O Lord, ascend like incense in Thy sight; and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door about my lips, that my heart may not incline to evil words, to make excuses for sins.

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

(Washing his hands, the Celebrant says)

PSALM 25, 6-12

I will wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men: in whose hands are iniquities, their right hand is filled with gifts. But, as for me, I have walked in my innocence; redeem me and have mercy on me. My foot hath stood in the direct way: in the churches I will bless Thee, O Lord. Glory be to the Father, and to





the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

THE FINAL OFFERING OF THE BREAD AND WINE

Receive, O Holy Trinity, this offering which we make to Thee, in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of Blessed Mary ever Virgin, of Blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints, that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we keep on earth, through the same Christ our Lord. Amen.

(Addressing the congregation, the Celebrant says)

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice at thy hands, to the praise and glory of His Name, to our own benefit, and to that of all His holy Church. Amen.

The Secret Prayer

(Recited silently by the Celebrant)

Look down mercifully, O Lord, upon the sacrifice we offer unto Thee: through the intercession of Blessed John, Thy confessor, may it ensure us safety under Thy protection and enable us to break the snares of our enemies: through our Lord, Jesus Christ, Thy Son, Who liveth and reigneth with Thee, God, in the unity of the Holy Ghost, for ever and ever. Amen.

(The Secret Prayer of the Tuesday after Passion Sunday follows. The Celebrant sings the last few words aloud.)

We bring before Thee, O Lord, victims to be immolated; which signify temporal consolation, that we may not despair of Thy eternal promises: through our Lord, Jesus Christ, Thy Son, Who liveth and reigneth with Thee, God, in the unity of the Holy Ghost—

For ever and ever. R. Amen.





The Preface of the Canon

(Sung by the Celebrant)

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift our hearts to the Lord.

V. Let us give thanks to the Lord our God.

R. That is right and just.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O Holy Lord, Father Almighty and Everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through Whom the angels praise Thy majesty, the dominations worship it, and the powers stand in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

The Sanctus

(Sung by the Choir, while the Celebrant continues the prayers of the Canon in silence)

Holy, holy, holy Lord God of hosts.

Heaven and earth are filled with Thy glory.

Hosanna in the highest!

Blessed is He Who is coming in the name of the Lord.

Hosanna in the highest!





The Silent Prayers of the Canon

(Recited in silence by the Celebrant)

And so, through Jesus Christ, Thy Son, our Lord, we humbly pray and beseech Thee, most gracious Father, to accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer Thee in the first place for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite, and govern her throughout the world, together with Thy servant Pius, our Pope, and Christopher, our bishop (The Celebrant himself here says, “and me, Thy unworthy servant”), and all true believers and professors of the Catholic and Apostolic Faith.

Remember, Lord, Thy servants (The Celebrant calls to mind the living for whom he wishes to pray), and all here present, whose faith and devotion are known to Thee, for whom we offer, or who themselves offer up this sacrifice in praise of Thee, for themselves and all who are theirs, for the redemption of their souls, for the hope of their safety and salvation: who pay homage to Thee, eternal God, living and true.

In communion with, and venerating the memory of, first, the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ; also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection: through the same Christ our Lord. Amen.

And so, Lord, we ask Thee graciously to accept this offering of our service and that of Thy whole family. Order our days in Thy peace and command that we be rescued from eternal damnation and numbered among the flock of Thy elect: through Christ our Lord. Amen.

We pray Thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of Thy most beloved Son, our Lord Jesus Christ.





The Consecration

He, the day before He suffered, took bread into His holy and worshipful hands, and with His eyes lifted up to heaven, to Thee, God, His Almighty Father, giving thanks to Thee, He blessed it, broke it, and gave it to His disciples, saying: Take, all of you, and eat of this,

FOR THIS IS MY BODY

In like manner, after He had supped, taking also this excellent chalice into His holy and worshipful hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take, all of you, and drink of this,

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE
NEW AND ETERNAL TESTAMENT: THE MYSTERY OF
FAITH: WHICH SHALL BE SHED FOR YOU AND FOR
MANY UNTO THE REMISSION OF SINS

As often as you shall do these things, you shall do them in remembrance of Me.

And now, Lord, we Thy servants, and with us Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, and also His Resurrection from the grave and glorious Ascension into heaven, offer to Thy excellent majesty, of Thy gifts and presents, a pure Victim, a holy Victim, a spotless Victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Be pleased to look upon them with a favorable and serene countenance, and to accept them as Thou wast pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our father Abraham, and that which Thy great priest Melchisedech offered to Thee, a holy sacrifice, a spotless victim.





Humbly we ask it of Thee, God Almighty: command these things to be carried by the hands of Thy holy angel up to Thy altar on high, in the sight of Thy divine majesty, that as many of us who, by this sharing of the altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every heavenly blessing and grace: through the same Christ our Lord. Amen.

Remember also, Lord, Thy servants who have gone before us with the sign of faith and sleep the sleep of peace. (The Celebrant calls to mind the dead for whom he wishes to pray.) To them, Lord, and to all who rest in Christ, grant, we pray Thee, a place of cool repose, of light and peace: through the same Christ our Lord. Amen.

To us also, Thy sinful servants, hoping in the multitude of Thy mercies, deign to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company we pray Thee to admit us, not considering our merits, but pardoning our offenses: through Christ our Lord —

Through Whom, Lord, Thou dost always create, sanctify, endow with life, bless, and bestow upon us all these Thy gifts.

The End of the Canon

Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory —

(The Celebrant sings the concluding words aloud)

For ever and ever. R. Amen.





The Lord's Prayer

(Sung by the Celebrant)

LET US PRAY.

Taught by Thy saving precepts and following Thy divine example, we make bold to say:

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil. Amen.

Deliver us, we pray Thee, Lord, from all evils, past, present, and to come, and by the intercession of the blessed and glorious ever-virgin Mary, Mother of God, with Thy blessed apostles, Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the bounteous help of Thy mercy we may be always free from sin and safe from all disturbance —

The Breaking of the Host

(Recited by the Celebrant silently)

Through the same Jesus Christ, Thy Son, our Lord, Who lives and rules with Thee in the unity of the Holy Ghost, God —

(Sung aloud by the Celebrant)

World without end. *R.* Amen.

The peace of the Lord be always with you.

R. And with your spirit.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of life everlasting. Amen.





The Agnus Dei

(Sung by the Choir)

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

Preparatory Prayers for Communion

(Recited by the Celebrant silently)

O Lord Jesus Christ Who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will: O God Who livest and reignest world without end. Amen.

The Kiss of Peace

(Here the Pax or ceremonial Kiss of Peace is given to all the clergy in turn, with the following form)

Peace be with you.

R. And with your spirit.

O Lord Jesus Christ, Son of the living God, Who according to the will of the Father, through the cooperation of the Holy Ghost, hast given life to the world: deliver me by this Thy Most Holy Body and Blood from all my transgressions and from all evils; make me always adhere to Thy commandments and never suffer me to be separated from Thee; Who with the same God the Father and the Holy Ghost livest and reignest God, for ever and ever. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be to me a safeguard and a healing remedy both of soul and body; Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.





The Communion of the Celebrant

(The Celebrant recites these prayers silently)

I will take the Bread of heaven, and will call upon the name of the Lord.

Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word and my soul shall be healed.

Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word and my soul shall be healed.

Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word and my soul shall be healed.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

What shall I return to the Lord for all that He has given to me? I will take the chalice of salvation and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

The Communion Antiphon

(Sung by the Choir. After the Celebrant has received Holy Communion, he cleanses the sacred vessels and his fingers, and then washes his hands.)

WISDOM 10, 20

They sang to Thy Holy Name, O Lord, and praised Thy victorious hand.





The Post Communion Prayer

(Sung by the Celebrant at the Altar)

V. The Lord be with you.

R. And with your spirit.

LET US PRAY.

Look down mercifully, O Lord, upon the sacrifice we offer unto Thee: through the intercession of Blessed John, Thy confessor, may it ensure us safety under Thy protection and enable us to break through the snares of our enemies: through our Lord, Jesus Christ, Thy Son, Who liveth and reigneth with Thee, God, in the unity of the Holy Ghost, for ever and ever. R. Amen.

(The Postcommunion Prayer of the Tuesday after Passion Sunday follows)

LET US PRAY.

Grant, we beseech Thee, Almighty God, that ever following after Thy divine things, we may deserve to attain heavenly rewards: through our Lord, Jesus Christ, Thy Son, Who liveth and reigneth with Thee, God, in the unity of the Holy Ghost, world without end. R. Amen.

The Dismissal

(Sung by the Celebrant)

V. The Lord be with you.

R. And with your spirit.

(Sung by the Deacon)

Go, the Mass is ended.

R. Thanks be to God.





The Blessing

(Sung by the Celebrant)

V. May the Name of the Lord be praised.

R. From this time on forever.

V. Our help is in the Name of the Lord.

R. Who made heaven and earth.

May Almighty God bless you, the Father, the Son, and the Holy Ghost. R. Amen.

The Last Gospel

(Recited by the Celebrant. It is the Gospel of the Tuesday after Passion Sunday.)

JOHN 7, 1-13

V. The Lord be with you.



R. And with your spirit.

The Continuation of the Holy Gospel according to John.

At that time Jesus walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand. And His brethren said to Him: Pass from hence and go into Judea, that Thy disciples also may see Thy works which Thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly: if Thou dost these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come: but your time is always ready. The world cannot hate you: but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast not openly, but as it were in secret. The Jews therefore sought Him on the festival day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

R. Thanks be to God.





After the Mass

The Bishop leaves the Altar and returns to the Throne, where he removes the Mass vestments and puts on the Cappa Magna, the great cape with lengthy train and with the outer cape of ermine. This robe is a sign of jurisdiction and authority and is therefore worn by the Bishop only within the limits of his diocese. Similarly, the Archbishop wears the Cappa Magna as a sign of his authority, not only in his own Archdiocese but also in the dioceses of his Province.

When the Bishop has recited the prayers of Thanksgiving, the solemn procession leaves the sanctuary, the Solemn Installation and Solemn Pontifical Mass are at an end, and Christopher Joseph Weldon is fourth Bishop of this holy Church of Springfield.

The Acclamations

(Sung by the Choir after the Mass, as rendered in Rome on the occasion of the Election and the Coronation of Pope Pius XII, and at other solemn functions.)

Christ conquers! Christ rules! Christ commands!



Unto Pius Twelfth, Supreme Pontiff and Universal Father:
Peace, life and eternal salvation.

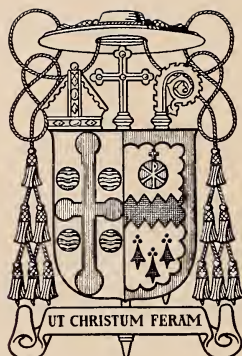
Christ conquers! Christ rules! Christ commands!

Unto Christopher, the Most Reverend Bishop:
Peace, life and eternal salvation.

May the Lord keep him, and grant him life
And make him blessed upon earth.
Long life! Long life! Long life!

Christ conquers! Christ rules! Christ commands!
His power shall be from sea to sea
And from the rivers even to the end of the earth.







Arms of the Bishop of Springfield

BLAZON

Impaled arms. Dexter: argent, a cross pomme throughout gules between four fountains. Sinister: argent, a fess indented sable between in chief a mond gules, charged with the monogram of Christ of the field, and in base three ermine spots of the second, all within a border engrailed of the third.

Motto: Ut Christum Feram — That I may bear Christ.

SIGNIFICANCE

The entire “achievement,” or coat of arms as it is generally called, is composed of the shield with its charges, the motto and the external ornaments. As one looks at the shield, the terms dexter and sinister must be understood contrariwise, as the shield was worn on the arm in medieval days and these terms were used in the relationship of the one behind the armor.

The dexter impalement is reserved in heraldry for arms of jurisdiction; in this instance, the coat of arms of the Diocese of Springfield. The cross of our Faith, in one of the heraldic forms known as “pomme,” is tinctured in red, the liturgical color associated with the Redemption. The four roundels with the wavy silver and blue bars are known as “fountains” and, as the heraldic equivalent of springs, furnish a beautiful example of canting arms which bespeak the name of the bearer, the Diocese of Springfield. These roundels in blue and silver commemorate the Blessed Virgin, the Mother of God, since these are the tinctures of Our Lady.

The sinister impalement by custom bears the arms of the Ordinary of the Diocese. The arms of the Weldon family of Ireland consist of a silver shield on which is emblazoned a black fess (horizontal bar) within a red engrailed border. The fess has been differentiated by indentations resembling a saw, as a reference to St. Joseph the Carpenter, and the second name of the Bishop.





The orb at the top of the shield displaying the Chi-Rho, the monogram of Christ, is another example of canting arms. This is the familiar orb which appears in the hand of the Infant Jesus on the shoulders of St. Christopher. Since any device on a shield is known as a charge or bearing, the orb charged with the monogram of Christ may well be called a “Christ bearing” symbolically referring to Our Blessed Lady, the first bearer of Christ, and also symbolically representing the name of the Bishop, Christopher.

The motto “Ut Christum feram” (That I may bear Christ) at once appropriately reflects the symbolism of the orb and promulgates the program of Bishop Weldon as he enters his new Diocese.

The three ermine spots in the base of the shield appear on the arms of the Dwyer family of Ireland, which is the family of Bishop Weldon’s mother, and since these same spots appear on the shield of His Eminence Francis Cardinal Spellman, under whom Bishop Weldon was serving as Director of Catholic Charities at the time of his appointment, they refer also to the Cardinal Archbishop of New York.

The external ornaments are composed of the green pontifical hat with its six tassels on each side disposed in three rows, and the precious mitre, the processional cross and the crosier, all in gold. These are the presently accepted heraldic trappings of a prelate of the rank of Bishop. Before 1870, the pontifical hat was worn at solemn cavalcades held in conjunction with papal functions. The color of the pontifical hat and the number and color of the tassels were signs of the rank of a prelate, a custom which is still preserved in ecclesiastical heraldry.





Musical Program

Schola Cantorum of Priests' Choir
Cathedral Male Choir and Sanctuary Choir

*Under the Direction
of*

REVEREND JAMES P. SEARS

THE INSTALLATION

Sacerdos et Pontifex.....*1st Mode*
Ecce Sacerdos Magnus.....*Weigand*
Antiphon: Princeps gloriosissime.....*1st Mode*
Te Deum (Assembled Priests).....*Tonus Simplex*
Motet: Christus Factus Est Obediens.....*Palestrina*

THE PONTIFICAL MASS

Introit: Ego autem.....*1st Mode*
Kyrie: from Mass in D minor.....*Stewart*
Gloria.....*Stewart*
Gradual: Qui timetis.....*1st Mode*
Tract: Fortitudo mea.....*8th Mode*
Credo.....*Stewart*
Offertory: Invocavit.....*6th Mode*
Motet: Quid Retribuam.....*Feltz*
Supplement: Laetamini.....*5th Mode*
Sanctus.....*Stewart*
Benedictus.....*Stewart*
Agnus Dei.....*Stewart*
Communio: Decantaverunt.....*1st Mode*

THE ACCLAMATIONS

Christus Vincit.....*Montani-Carturan*

THE RECESSIONAL

Virgo Virginum Praeclara*C. Rossini*



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